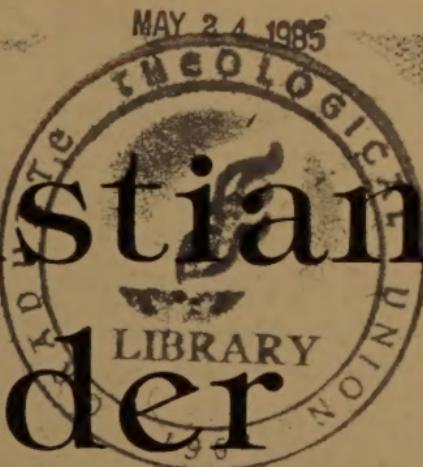


# Christian Order



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## **PLEASE ACCEPT**

My most sincere apologies for the late delivery of the March number of Christian Order; also for the trouble and confusion inflicted on some readers due to mistakes on my part with regard to renewal dates; also to the fact that reminders were sent to some whose renewals had already been paid. I am so very sorry for the trouble caused. Pressure has been very heavy these past three months. I am happy this has been so because the cause has been a quite extraordinary inflow of renewals and new subscriptions. For this I thank readers with all my heart and wish them all Easter blessings.

—*Paul Crane, S.J.*

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### If You Change Your Address:

Please let us know two or three weeks ahead if possible and please send us both new and old addresses. Thank you.

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# Christian Order

EDITED BY

Paul Crane SJ

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## New Zealand Catholics in Trouble

THE EDITOR

TOWARDS the end of last year (1984), it was made known to New Zealand Catholics by their Bishops that, in this year (1985), they were to be "renewed"; subjected, that is, to a programme called "Renew", which the somewhat notorious Archbishop Peter Geraty of Newark, New Jersey in the United States, inflicted on the people of his Archdiocese in 1982—with disastrous results.

One would have hoped that the New Zealand Bishops would have studied the results of this disastrous American example before deciding to inflict it on their own people. Their decision to go ahead with it notwithstanding leads to one of two conclusions. Either they have made no appropriate study of this evil and erroneous programme and are, in consequence, convinced that they are giving their people the right thing. Or, they are deliberately promoting it, conscious of the destabilizing effect it will have on their own Catholic people because weakening their hold on the Old Faith. And they are doing this—maybe quite sincerely—because they believe that, out of the ensuing mental confusion, the way will be cleared for the reshaping of the Church we love into a New (man-made and man-centred) Thing.

I incline to the belief that the latter reason prevails in

the minds of the New Zealand Bishops, however vaguely and subconsciously. They appear as tuned in to the mind of Archbishop Geraty who remarked, introducing this "Renew" programme into his own Archdiocese on May 22nd, 1982, "We are experiencing a Church in a period of transition. We must understand that the Church is a body and we form it". The implication here is that we — the people — make the Church what it should be. Which is nonsense. Divine truth is received from God through the Catholic Church on our knees; not made by a majority group of laymen, bishops, priests — or anyone else.

Force is lent to my thought that the choice of the New Zealand Bishops is, in reality, the destabilization of the Old Church as a means essential to its reshaping into one that is man-made, man-centered and New, by the following points gathered, as far as I am able, from the outline of this programme. In the first place, the word "Renew" is used ambiguously and can apply to any human aspiration, good or bad. There is about it no commitment to any revealed doctrine or morality. From which it follows that any member of any group (the programme works through groups: kindly see my book-review this month) can hold any opinion, good or bad, heretical or true. The important thing is that he should *hold it*; and the group "facilitator" is instructed *never* to correct him. In other words, anything goes; any opinion may be held; the criterion is *not* whether it is true or false; but simply whether it fulfils the holder. Here we go again — the old, old story. Self-fulfilment is all. The consequences are only too obvious.

Out of this emerges the picture of a New (man-made and man-centered) Church, which appears to be the goal of the New Zealand Bishops as their reason — consciously or subconsciously held — for introducing this destabilizing programme; a "pluralistic" Church where, not merely one man, but one opinion is as good as another; a "democratic" Church, where truth is made by man, not received one one's knees from God a Church whose ultimate goal is self-fulfilment on one's own terms; in no way a consequence of the fulfilment of God's Law in man's regard.

If this *is* the goal of the New Zealand Bishops, I can only pray for them. If it is not, I first ask their pardon and then inquire of them, with respect, why they are imposing this insidious programme on their Catholic people. I would be so glad to know.

I would say — again with respect — that such an imposition represents an abuse of episcopal power whose exercise — as with all power — is limited by the purpose for which it is intended; in this case, the good of the Church in New Zealand, which will not be promoted by this “Renew” programme, but gravely and grievously debilitated.

I trust that New Zealand Catholics will be given the strength by God to resist the imposition of this programme at no matter what cost to themselves.

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Even the worm  
That dieth not  
Finds the spirit  
Too tough to eat  
And concentrates  
Its digestive arts  
Uniquely on that  
Which is made of parts.

—Frank S. Rickards

The three-part article we publish below, with acknowledgements to *The Wanderer* (10/1/85) is in comment on a Gallup Poll on the attitude of American Catholics in the light of the Papal Indult, establishing the conditional restoration of the Tridentine Mass in October, 1984. There follows a second short summary of the reaction elsewhere to the Indult, by the Chairman of the Latin Mass Society, Michael McMahon; and finally, a short summary of the reaction in England by the Secretary of the Society, Mrs. Sue Coote, to whom thanks are extended for permission to reprint from the *Newsletter* of the L.M.S.

# Tridentine Mass : An American Experience

PAUL A. FISHER

A MAJOR polling organization has found that a plurality of Catholics in the United States are in favor of the Church offering the Latin Tridentine Rite Mass as an alternative to the present Novus Ordo, and that half of the Catholics in the South and 45 percent in the Midwest favor such an alternative as do 35 percent and 32 percent of their coreligionists in the East and West, respectively.

The poll, which was conducted by the Gallup organization on behalf of members of St. Athanasius Tridentine Rite Church in Vienna, Va., is believed to be accurate within six percentage points.

Overall, the survey shows that 40 percent of America's Catholics are in support of the Tridentine Rite as an alternative to the Novus Ordo Mass which, unfortunately, has outraged and pained so many of the faithful because

of the bizarre innovations permitted by some members of the Hierarchy, such as clown Masses and, at one point, having the priest celebrant dressed as Superman riding up the aisle in a Volkswagen "beetle".

One liturgist, who is not in favor of bringing back the Tridentine Rite, commented to *The Wanderer*: "I think the people want a sane liturgy. There's so much garbage!"

Fr. Ronald Ringrose, pastor of St. Athanasius Church, said the percentage of Catholics favoring the Latin Tridentine Rite shown by the Gallup poll translates to a figure of approximately 21 million Catholics.

The total number of Catholics in the various Eastern Rite Churches in the United States number approximately 700,000.

The Tridentine Rite pastor commented : "Separate rites, that's fine with us, but we don't think it is fair to levy other conditions on us which are not required of those attending the Novus Ordo Mass. We just want to be upgraded to separate, but equal".

He called attention to a 1980 Vatican request that U.S. Bishops report on the attitudes of Catholics toward the Tridentine Rite, and said "most Bishops reported little or no desire" on the part of the faithful for the old Latin Mass.

However, Fr. Ringrose noted that a 1978 Gallup poll, sponsored by the Catholic Press Association, showed that 64 percent of the U.S. Catholic population favored the Tridentine Rite Mass, while only 26 percent opposed it.

The latest Gallup survey was commissioned in response to a letter sent last October by the Sacred Congregation for the Sacraments and Divine Worship to every Ordinary in the world. The letter authorized the Bishops, if they chose to do so, to permit celebration of the Tridentine Mass in carefully selected chapels, oratories and other generally remote sites under severe restrictions. The restrictions stipulated that virtually every member of the congregation attending such Masses must be personally identified and pledge his or her loyalty to the Novus Ordo.

A cursory survey by *The Wanderer* found that only one Archdiocese has so far permitted a Tridentine Rite Mass to be celebrated — and that was done in the Archdiocese of

St. Paul under strict instructions that the liturgy receive absolutely no publicity prior to its celebration.

That liturgy was celebrated in response to a request to Archbishop John Roach by Walter Matt, editor and publisher of *The Remnant*, on the Feast of the Immaculate Conception last December. Despite the lack of publicity, a congregation variously estimated to be between 400 and 700 attended the solemn high ancient Mass at the baroque church of St. Augustine in South St. Paul.

Matt said he thought the Vatican's effort to permit the Tridentine Mass is "great!" He added:

"I think the Pope is definitely behind this, and has wanted it for a far longer time than last October. The same type of 'hanky-panky' is going on there (at the Vatican) that obtains in most of the dioceses — the old war between the so-called liberals and so-called conservatives".

*The Remnant* editor said he and his wife were "very much surprised and pleased" to note that the vast majority of the congregation was "not even middle-aged". There were people with "lots oof kids", he said.

He recalled that when John Cardinal Newman of England was asked what it was that drew him from Anglicanism to Catholicism, he replied: "In the Anglican Church I found the Real Absence".

Matt said he was reminded of the English Cardinal's remark when comparing the difference between the Tridentine Mass and some celebrations of the Novus Ordo.

"I am hoping and praying that the Tridentine Rite will become a recognized rite which Catholics may affiliate with".

Fr. Raymond J. Zweber, celebrant of the Tridentine Mass at his parish of St. Augustine in South St. Paul, said Archbishop Roach "was pleased" that he had offered the old Mass, and noted "there was no indication that the Archbishop was discouraging" further requests for such Masses.

Asked how he felt saying the Tridentine Mass after such a long absence from celebrating it, Fr. Zweber commented:

"It took me back to my first Mass and to the first 17 years of my priesthood. I felt more a sense of the priesthood

than in celebrating the Novus Ordo, although you sort of miss the intimate contact with the congregation".

He said there was not as much a sense of participation by the congregation in the Mass as is the case with the Novus Ordo, "but they were very much there as far as their devotion, that's for sure".

Fr. Ringrose noted that the Vatican's October letter served to publicly recognise that the Tridentine Rite Mass never was outlawed.

"There is no Church document in existence that specifically forbids the Tridentine Latin Mass, but the impression has been created far and wide that the Mass is illegal. Now there is no doubt that the Mass offered in this way, in the Tridentine Rite, is clearly legal. One can no longer make an argument that the Tridentine Mass is illegal".

Asked whether he had petitioned his Bishop for authority to celebrate the Tridentine Mass, Fr. Ringrose said he had not, because he cannot agree that the Novus Ordo is doctrinally exact, although he quickly noted that there is nothing heretical about the present Mass.

The Tridentine Rite priest said the Novus Ordo is "particularly ambiguous when dealing with the Real Presence of Our Lord on the altar, and when dealing with the question of the Mass as a true sacrifice".

He asserted that the Novus Ordo can be interpreted "equally in a Protestant sense as well as in a Catholic sense". This is particularly dangerous, he said, for children who are raised on defective catechisms to begin with, and given a "Protestantized version" of the Mass.

Explaining, he observed that the "Protestant interpretation" leaves the impression that "this is just the supper of the Lord, a memorial meal, a remembrance of what our Lord did at the Last Supper". There is left the impression, he continued, that the Mass "does not make present, here and now, the very sacrifice of Christ on the cross".

Asked whether he would request incardination in the local diocese where his church is located (Arlington), Fr. Ringrose, who was ordained by Archbishop William Borders in Baltimore, said he would if the restrictions on the celebration of the Tridentine Mass were altered, be-

cause he could not "in conscience make the statement that the Novus Ordo Mass is doctrinally exact".

In that connection, the priest said, he has heard that Joseph Cardinal Ratzinger, Prefect of the Sacred Congregation on the Doctrine of the Faith, "is upset" by the content of the Novus Ordo, and that it may be changed.

At the same time, he noted, his preference is to see the Tridentine Rite established much like the Eastern Rites where the Tridentinists would have their own bishops.

One reporter suggested that the Gallup poll on the Latin Mass indicated that Fr. Ringrose believed the attitudes of the faithful should determine practices and teachings in the Church. Since, purportedly, 86 percent of the Catholics disagree with the Church's teaching on birth control, the priest was asked whether he thought that teaching should be changed.

He replied that a distinction must be made between what is doctrinal and moral and what is disciplinary. The form of worship, he said, is a disciplinary question, which can be altered. However, when dealing with doctrine, that is, "what the faith demands that we believe, and what is God's law on a particular issue, the Church cannot change that", he said.

The St. Athanasius pastor said the Gallup poll involved a national sample of 1,500 people of whom approximately 400 were Catholics. The survey is based on that 400 sample.

In that connection, a reporter questioned whether 400 people is an adequate number for obtaining a realistic survey report. Fr. Ringrose replied :

"Gallup contends that it does, and he predicted the outcome of the 1984 election".

A breakdown on the demographics of the survey and the responses thereto are set forth in an accompanying article.

## RESTORATION OF THE TRIDENTINE LATIN MASS AN AMERICAN GALLUP POLL

The following are the questions posed by pollsters of the Gallup organization to determine the current desire among U.S. Catholics for the Church offering the Latin Tridentine Mass as an alternative to the present Novus Ordo Mass.

Responses are shown by percentages among persons polled by the respondents' sex, age, geographic residence, income, and education.

The poll was sponsored by members of St. Athansius Tridentine Rite Church, Vienna, Va. It is believed to have a margin of error within six percentage points, plus or minus.

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**Question No. 1:** As you may be aware, Pope John Paul II has authorized the use of the older Latin (Tridentine) Mass, as celebrated just before the Second Vatican Council in the mid-1960s. The local bishop's permission is required and certain conditions must be met.

Do you favor bringing back as an alternative to the newer Mass the older Latin (Tridentine) Mass, without restrictions such as these, and celebrating it as it had been prior to the Second Vatican (Council) ?

	Favor	Oppose	No Opinion
Men	39	37	24
Women	40	34	26
Under age 30	31	43	26
Ages 30-49	40	37	23
Ages 50 and over	49	25	26
East	35	37	28
Midwest	45	32	23
South	50	34	16
West	32	37	31
Under \$25,000	41	34	25
Over \$25,000	35	41	24
College Grads	40	41	19
H.S. Grads	36	35	29
No H.S. Grads	54	16	24
Grade School ed.	54	12	36

**Question No. 2:** If the older Latin (Tridentine) Mass were made readily available at convenient times and locations, and you were able to attend, would you do so, or not?

	Yes	No	No Opinion
Men	51	37	12
Women	56	37	7
Under age 30	43	43	14
Ages 30-49	33	40	7
Ages 50 and over	65	27	8
East	52	39	9
Midwest	58	34	9
South	56	39	5
West	46	38	18
Under \$25,000	66	26	8
Over \$25,000	46	45	10
College Grads	52	42	6
H.S. Grads	57	33	10
No H.S. Grads	56	35	9
Grade School ed.	65	31	5

### THE INDULT REACTION ELSEWHERE: BRIEF SUMMARY MICHAEL McMAHON

1. *Archbishop Augustin, Pro-Prefect of the Congregation of the Sacraments and Divine Worship:*  
“It would be up to the bishops to decide whether to approve the Tridentine Mass on a regular basis in parish churches, depending on local situations . . . ‘extraordinary cases’ could include groups of parishioners who want the Tridentine Mass celebrated regularly in their parish churches . . .” (*Catholic Telegraph*, October 19, 1984) again: “Let us hope that everyone will understand both the letter and the spirit of this permission—and that they will understand Pope John Paul’s intention in this matter; his desire to reach out to all the faithful and to help them”. (*NC News Service*, 23.1.85)
2. *Scotland* The first Mass in Scotland took place in the Redemptorist Monastery, Kinnoull, Pertshire in December

for members of *Una Voce*, Scotland. The second, at the request of Hamish Fraser, in the Oratory of the Verona Fathers in a small coastal town in Ayrshire.

3. *France* In December, with the permission of Cardinal Lustiger, Mass was offered in the Church of St Etienne du Mont, Paris. The congregation of thousands overflowed on to the street. In the Archdiocese of Lyons the village church in Amberieux d'Azergues, restored by the "Beaujolais Cultural Association" where an unauthorised Mass had been said since 1982 is now officially recognised by the Archbishop who has incardinated into his diocese one of the priests. Masses there will be announced in diocesan bulletins.

4. *Italy* Mass is now celebrated regularly in three churches in Rome and at the Jesuit Church.

5. *Canada* The Archbishop of Ottawa has advanced 60,000 dollars, matching the amount raised by the "Latin Congregation of Ottawa" (*Una Voce*) for the purchase of a church building to be used for the celebration of the Tridentine Mass. He has also agreed to celebrate Mass there and to consecrate the church. Father Yves Normandin's faculties have been restored. He has been officially appointed to continue saying Mass in Montreal and encouraged by the Archbishop "to visit my groups 'coast to coast' that they may obtain the use of this Indult from their bishop and to thank God for the extraordinary favour of the Tridentine Mass granted by Pope John Paul".

6. *U.S.A.* The first known Mass under the Indult was offered on the Feast of the Immaculate Conception at the request of the Matt family in St. Augustine's, St. Paul with permission of the Archbishop of St. Paul - Minnesota. The congregation numbered more than 700. The Auxiliary Bishop of Louisville himself celebrated Mass in St. Mary Magdalene, Louisville for more than 250 people in January. At least that many more, who had to be turned away, were given tickets for another Mass the following week.

These are the *positive responses* we have heard of so far. We pray there will be many more. Regrettably there have also been negative responses which certainly do not reflect the "solicitude and care" of Pope John Paul and are in defiance of his stated wishes.

# THE INDULT: THE ENGLISH REACTION

SUE COOTE

It was perhaps inevitable that the more spectacular results of the new Indult would be in those countries which had not the benefit of the Indult obtained for us in 1971 by Cardinal Heenan. One remembers the crowded Carmelite Church in Kensington with people standing outside in the rain. We rejoice with our fellow traditional Catholics.

It is difficult to assess the effect the new Indult has had in England and Wales. Permission for many recent Masses was given under the 1971 Indult and, indeed, a few of those listed as soon to be celebrated.

His Eminence Cardinal Hume kindly agreed to see me early in December. When I explained that the restriction on the use of parish churches was causing us concern, His Eminence replied that he could not understand why we should be concerned. It had not entered the Bishops' heads and was not even discussed by them, he said, adding "Where else would you have your Masses?" The Cardinal, who has always been sympathetic, assured me that the policy in his Archdioceses would continue. The only change in procedure is that any "new arrangements" (i.e. Mass arranged in churches for the first time) are to be referred to him.

As was made very clear in both the announcement of the Indult and the statement of the Bishops' Conference, the decision on the implementation of the Indult remains with each individual Bishop in his own diocese. To my knowledge, only two have refused to allow the Tridentine Mass. This does not accord with the 'solicitude and care' which the Holy Father wishes shown to those of the Faithful who remain attached to the Old Mass. Presumably they will give their reasons to Rome when they make their report at the end of the first year in the life of the Indult.

It is up to us to demonstrate our love for Holy Mother Church and the Holy Sacrifice of the Mass by our attendance at Masses arranged by the Society whenever possible and we must show our gratitude to the priests who willingly celebrate it for us and to the bishops who recognise the deep need we feel to worship God in the Holy Sacrifice of

the Mass as it has been offered throughout the centuries. And we must pray that, at the end of the first year, the evidence of the demand is overwhelmingly obvious so that all restrictions will be lifted and the Mass for which the Latin Mass Society was formed 20 years ago will once more be celebrated freely throughout the Catholic world.

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## STILL WITH US

"I belonged to a group of Jesuit Priests who were waiting to be received in audience by the Holy Father, Pope John Paul II and we were in an adjoining room. Suddenly, Pope Pius X appeared before us in the little hall and he spoke these words to us: "These times of confusion will have to last yet another two years". He disappeared once these words were uttered. Still under the effect of this supernatural experience, we had to enter into Audience with the Holy Father who noticed our disturbance and uneasiness reflected in our faces, on account of which he enquired into the reason for the said uneasiness. I answered for the others, relating the event. The Holy Father looked at us with total serenity and said to us calmly: "What! He has been here again!" Afterwards we learned, that Pope Pius X had appeared to several in the Apostolic Palace, always instilling confidence. Another version was that Pope Pius X said: "Mankind has only two years left to repent".— As reported in the German Review, *Hor Zu*, 16/12/83 and signed by Fr. Ludwig Bonvin, S.J.

# SONG OF PRAISE

Eternal Maker of the distant Sun  
And galaxy of stars that stud the sky  
Yet stoops to shape this tiny fragile flower  
Soon trampled by the feet of passers by;

O Power that fashioned with the breath of life  
The springing monad, the ingenious bee,  
The phosphorescent firefly of the marsh  
The grand arboreal structure of a tree;

Paternal Providence that taught the birds  
To build with skill their aerial abodes  
Some in the cave, the craggy mountain top,  
The trees, the walls, the hedges by the roads;

O noble Artist, painting flowers to charm  
Our jaded senses, with their bright display  
Of varied forms and textures and the lure  
Of priceless perfume, and all colours gay;

O ceaseless Source of all pervading life  
And beauty, growth and rich fecundity  
That fills me with a holy mystic joy  
At such diverse mysterious harmony;

To Thee, I sing my humble song of praise  
And admiration for Thy Wisdom's Plan,  
That makes majestic suns to burn and die  
And gives eternal life to puny man.

Saint Clare

Destabilization through disruptive liturgical reform cleared the way for the spread throughout the Church of Secularist Naturalism. Once the Old Mass, the supernatural heart of the Church, was done away with, the way was cleared for the erosion, through Naturalism, of Catholic life. The courage of Pope John Paul II has slowed down to at least a temporary halt what looked like turning into a triumphant and evil progress.

#### CURRENT COMMENT

# Brave New Church 2 : Creeping Naturalism

THE EDITOR

### *Progressive Triumphalism Checked*

THIS is the second of a pair of articles devoted to an examination of the Brave New (man-made and man-centered) Church, which is the goal of contemporary Progressive Reformers. They have taken liturgical reform as their starting-point. They have examined the implications underlying the imposition of the new-model Mass, which is necessarily the core of that reform precisely because the Old Mass was the core of the Old Faith. Once the Old Mass is destroyed; replaced, that is, by an imposed new model no longer expressive of true doctrine in the same clear way as the Old, the Church itself becomes destabilized and the faith of its members weakened to the point where it is set on the road that ends in eventual disintegration. (To my mind this destabilization of the Church furnished Annibale Bugnini and the hard-core group that worked with him with the motivation they needed for their driving and reckless liturgical reform). Pluck out the heart of the Church, which is the Mass, and the blood flows no longer through its arteries. Vigour and vitality go from its

body. The Church itself becomes no more than a pale shadow of its former self, with the Faithful lost in confusion and their pastors astray. As the Progressive Reformers see it, the time is ripe now — provided other things are equal so far as they are concerned (which they are not now, thank God) for the construction of a New (man-made and man-centered) Church on the ruins of the old. This has been my thesis in what I have written so far.

The foundations of the New (man-made and man-centered) Church were laid with the destruction of the Old Mass during the twenty years that followed the completion of the Council. The destructive process very nearly complete, was checked in its stride by the publication of the Indult restoring the Tridentine Mass to the life of the Church on October 14th, 1984. It was not merely checked but, I would suggest, halted, at least temporarily, on January 24th, 1985 by the Holy Father's announcement of an extra-ordinary episcopal Assembly to review the Council's work and deepen understanding of its teaching in the light of new needs. We have examined the core of the so-called Liturgical Reform, seen its triumphant destabilizing progress; then seen it checked and halted at least temporarily by the papal announcement of January 24th of this year. This needs to be kept very firmly in mind as we move away from Liturgical Reform (aimed at the destruction of the Old Mass as the heart of the Catholic Faith) and turn to a consideration of what we might call the more peripheral forces contributing to the attempted build-up of a New man-made and man-centered) Church.

Certainly, a good many of those who found themselves on what you might call the outer edges of the Liturgical Reform were free of the mal-intent that I have attributed to Archbishop Bugnini and his inner group. They went along with what was happening simply because it was happening. They had always been that way and it had never occurred to them to be anything else. There are plenty of these people in the Catholic Church today, as there were yesterday and always will be. They take what comes and leave it at that. This, because of their opinion that the issues at stake (if, indeed, they know them as such) do not really concern them. They never have done. Their

habit is to go along with what is. These people are so easily manipulated — so often without knowing it — by those intent on reshaping the Church today in the image of themselves; man-centered, that is, and not God-serving.

### *Clerical and Religious Betrayers*

For the most part you will find these reshapers in the ranks of priests and religious. The betrayal is there, not very often as something deliberately conceived and willed in itself — this frightfulness can be reserved safely for a few, some of them at the heart of things in the Church today — but by way of an inevitable reaction to the Old Church that comes to those — often gradually and in subconscious fashion — from whose lives any real sense of the significance of the supernatural, of the richness of Grace in their own lives, of the Church's essential mission as the carrier to men of the New Life of Grace, has long since faded. Secularist in all but name, the naturalness (I can think of no better word) that has overtaken their lives finds expression in dissatisfaction with what they think of as the restrictiveness and exaggerated other-worldliness of an essentially supernatural Church. The temptation that follows and to which many have yielded is to reshape doctrine and morals within the Church to suit the prevailing naturalness. Out of this comes the endeavour, which continues today, to rebuild the Church anew in man-made and man-centered form; if necessary, a Church desupernaturalised and graceless in all but name, one from which the supernatural is steadily being peeled away.

### *Authority and the Man-made Church*

If man is to reign supreme in such a Church, as must necessarily be the case, its first task must be that of assisting directly his fulfilment as a human person. This means that response to the naturalness of his outlook and inclination is viewed as its primary duty; which means that doctrinal and moral teaching must be adjusted — whittled down — to suit his mood. Change will mark such a Church because his mood is constantly changing. This is known as progress; an obvious sign of health in such a Church because of its constant response to the human

condition. In a man-centered Church, there can be no room for anything judged to block or hinder that process of self-fulfilment, which is seen as man's primary task and the first duty of a man-centered Church to promote. Hence, there can be little place in such a Church for Authority, still less for that which is divinely appointed, for the Divine, suited to man, takes second place in such a Church. In place of Authority, there is set the inviolability of what is called conscience, but is in fact no more than private judgment. Hence, the persistent and growing growl against the present Holy Father and the memory of that great Pope, Pius XII, both of whom are contrasted unfavourably with "Good Pope John", who is pictured (quite wrongly) as opening the way to the man-made and centered Church, by contrast with Pope John Paul II, who is represented (rightly enough, in fact) as slamming the door in its face.

#### *Influence of the W.C.C.: Secular Ecumenism*

Hence the pressure on the Catholic Church to join the World Council of Churches, embracing thereby its creed of Secular Ecumenism, which defines as a follower of Christ anyone — Hindu, Buddhist or Muslim, as well as Christian — who extends a humanitarian gesture to his neighbour, opens its door to all religions and has for its ideal a New World Church with the Holy Father, if necessary, its equivalent of a General Secretary, presiding beingly over its arid and rootless cosmopolitan humanitarianism. Hence, too, the pressure on the Catholic Church to plunge itself into every kind of humanitarian venture, irrespective of its origin, content or destination; above all, those that have the approval of the secular establishment of the day such as, for example, meeting the needs of the famine-stricken in Ethiopia, assisting with the distribution of relief to the families of striking miners or working for the preservation of whales. None of these ventures are evil in themselves; on the contrary. What is wrong — an indication of the extent of the contemporary drift in the direction of a man-made Church — is the attachment of *essential* priority to these operations; the underlying thought, these days, that the Church is not *really* the Church unless she is seen as attaching *essential priority* to the undertaking of these operations. Hence again, the opposition to papal attempts

to check the spread of liberation theology, which finds the truth of the Church in an exclusive option for the poor as the only *true* people of God and sees the Church's *true* role *solely* as one of participation in the struggle for their material betterment; an *essentially* earthly goal which finds culmination in an *essentially* earthly paradise. What, then, of the Fall of Man and Redemption? They have no significant place, if any, in this scheme of things. Yet, already, the earthly struggle for an earthly paradise is the goal of the popular or people's Church, which proponents of liberation theology are at work building up in many areas of South America. It stands in contrast to the Old Church, which had its failures in the past; but which remains, nonetheless, the one, true Church, founded by Christ Our Lord, not *primarily* to engage in social work or revolution, but to bring the New Life of Grace — the means of Salvation — to all men. What I call Naturalism has killed in too many priests and religious any real and lasting recognition of the significance of the supernatural in their own lives and in the life of the Church. To it, I fear, their assent is at the best notional, not real; their primary task being spelt out in pastoral, which too often means for them no more than social terms; which—again, too often—comes to mean social work for its own sake, seen as an end in itself; the be-all and end-all of their priestly or religious existence. This is disaster, and not only for themselves.

### *Naturalism, Original Sin and Redemption*

Let us consider another angle of naturalist or secularist thinking. Clearly, if man's task is personal self-fulfilment, there can be no room in the doctrinal teaching of a man-centered Church for the doctrine of Original Sin, precisely because this is seen as denying the possibility of personal self-fulfilment, which, of its very essence, must be unassisted, if it is to be personal. Instead, Original Sin is referred to nowadays by the naturalist (secularist) theologians as no more than "the difficulties of the human condition". Personal sin, too, goes out logically, in accordance with the naturalistic view that identifies evildoing with the immaturity involved in unaided naturalistic progress towards human self-fulfilment. In its place, we are con-

fronted (and "comforted") with "social sin" — the pressure of structures (largely capitalistic) hostile to human progress and fulfilment. Logically, again, there is no room in this scheme of things for the Redemption, within a Church that denies Original Sin and makes a God of progress. Neither is there room for a Redeemer, but there is plenty of room for the reintroduction into the teaching of such a Church of increasingly discarded evolutionary theories as offering an entirely satisfactory explanation of the origins of man (which is nonsense).

### *Desupernaturalised and Drifting Clerics and Religious*

Man's creation by God, Original Sin, his Fall and Redemption, the divinity of the Redeemer Himself, the New Life of Grace, which the Redemption brought to all men, the Church's central and essential mission to extend that Life to all men — all these have been downgraded, discounted, even denied, in support of self-fulfilment as the primary reason for and essential task of the New (man-made and man-centered) Church, which is the goal of so many desupernaturalised clerics and religious today. These have lost their way because they have lost sight of God as the focal point of their lives. With this goes any true and lasting sense of their total dependence on Him. They are no longer devoted to the Church as they once were, seeing her as true to herself and to God when she stands in unfailing and total acknowledgement of man's total dependence on His Creator. What you are left with at the end of the day is a man-made husk of a Church, emptied of supernatural content, devoted to no more than the humanitarian betterment of the human condition. Evidence of this increasingly naturalistic trend will be round in many contemporary catechisms, catechetical sheets, Sunday-Mass sheets, courses of Religious Instruction for adults. The interested reader has only to get hold of some of these and study them for himself. Thus is the naturalistic, desupernaturalised poison spread. In these same sheets and course-books, he will find too, far too often, a type of sexual instruction, naturalistic in tone, divorced from the moral teaching of the Church. Progress, say the progenitors of this kind of teaching, demands that the young should be

freed from sexual, along with every kind of inhibition, in the interests — here we go again — of their own personal self-fulfilment. They should be allowed to run free in matters of sex, as in all other matters; finding God in their own way, liberated from the doctrinal and moral shackles of the Old Church, which may have been right in its day, but is now completely out of date; out of touch with the needs of modern man; resistant of change; stagnating; dead. So, they would bury her.

### *Victory Now in Sight*

To which I can only say this. We shall see who dies first, the man-made husk, held out to men today as, at one and the same time, the acme and the outcome of their hopes; or the One, True Catholic Church founded by God, Our Lord and Saviour Jesus Christ, to bring New Life and, with it, Salvation to mankind. My own choice has been made a thousand times. Nothing will ever shake me from it. Confidence rises as I take note of the increasing number of Catholics who share this choice of mine, not because it is mine, but because it is a choice that every Catholic must make simply because he *is* a Catholic. And it is important these days that every Catholic should know what his Church and he himself as a member of that Church is up against; not an unrelated cluster of aberrations, but the promotion within the Church of a pattern of dogmatic and moral propositions closely intertwined and representative of nothing less than an alternative Faith. This is what must be resisted at all costs. With courage and the help of Christ Our Lord and his Mother sought ceaselessly in prayer it will be most certainly overcome. I am minded in conclusion to give you some lines from Hilaire Belloc's "Ballad To Our Lady of Czestochowa". They fit so well the days in which we are :

"Steep are the seas, and savaging and cold  
In broken waters terrible to try;  
And vast against the winter night the wold,  
And harbourless for any sail to lie.  
But you shall lead me to the lights, and I  
Shall hymn you in a harbour story told.  
This is the faith that I have held and hold,  
And this is that in which I mean to die."

And so say all of us. I have titled this talk, "The Catholic Church of the Future". I have said enough — at least by implication — to tell you in conclusion that the future of that Church is assured. It will be true to its Founder; of God primarily and not of man; God-serving and not man-suited in the first place. This is the challenge that confronts us. It is for us to pick up the challenge with the strength that can only come from God's Grace. Let us do so without delay.

*(Concluded)*

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### **From "The Times" 12/11/83**

"Paul VI — apologised that the papacy was such a stumbling block, although he was unable, essentially, to see what to do about it, beyond exercising his own great personal charity"— by a writer described as a "Roman Catholic Historian".

.....

Dear Catholic Sir,  
Pray pardon me,  
For seeming lack of charity:  
I hate to dash your rising hopes,  
But kings and queens and even popes,  
Reluctantly have come to see  
The Truth about the papacy,  
Which is, I fear, unfortunately,  
Not just a block,  
But a gigantic,  
Inescapable,  
Irremovable,  
And unbreakable  
ROCK.

*R. S.*

**The following is the homily of Dr. Kevin McNamara at his Installation as Archbishop of Dublin in the Pro-Cathedral, Dublin, recently.**

# No Hireling, He

DUBLIN'S ARCHBISHOP

**I**N this Gospel reading Jesus describes Himself as the Good Shepherd. He is the Good Shepherd because He cares for the sheep of His flock. He protects them from harm and defends them against attack. He is prepared to endure hardship for them and suffering and even to lay down His life.

This is the first reason why Jesus is the Good Shepherd. He merits this name because the good of His flock is His sole concern.

This means that He is also the true Shepherd. There are other shepherds—His hearers could recognise the type—who are concerned in the first place with their own interests. In time of danger these false shepherds look to their own safety and leave the flock to the ravages of its attackers.

There is a second reason why Jesus is the Good Shepherd: "I am the Good Shepherd". He says: "I know My own and My own know Me". In the language of the Bible to know others means to have a personal relationship with them. It means accepting them as friends and cherishing them. Jesus knows His flock, that is to say all of us who belong to His Church, because He has given us His own Divine life. He is in communion with us through the gift of faith and love. He knows us, not only as distinct individuals, but as so many brothers and sisters, as dear friends and companions.

That is why He is willing to lay down His life for us. The Good Shepherd does indeed stand over and above His flock, but He is also close to them. Indeed He is himself one of them. Scripture shows us this in the words

by which John the Baptist makes Jesus known to the crowd: "Behold the Lamb of God" (Jo. 1:36).

Jesus is indeed the true Paschal Lamb, the Lamb of Sacrifice, the innocent victim whose sufferings atone for the sins of the world. "We have all gone astray like sheep", says the prophed Isaiah, "each taking his own way, and Yahweh burdened Him with the sins of all of us. Harshly dealt with, He bore it humbly, He never opened His mouth, like a lamb that is led to the slaughter-house, like a sheep that is dumb before its shearers never opening its mouth". (Is. 53:6f). It is love of His own that leads Jesus to lay down His life, love for those whose human condition He has willed to share and with whom He in turn shares His life as the Son of God. "Greater love than this no man has, that a man lay down his life for his friends" (Jo. 15:13).

Jesus wants us to know, too, that his love comes ultimately from the Father. "I know My own, and My own knows Me, just as the Father knows Me and I know the Father". In the Cross, therefore, the sacrifice of the Good Shepherd, the free and gracious love of God for mankind is revealed. In the Cross this love triumphs. From the Cross it makes its victorious way throughout the world.

In presenting Himself as the Good Shepherd, Jesus is not speaking only of Himself. He is also giving His Apostles and their successors, the bishops of the Church, an example to follow. We bishops, then, must be on our guard lest our behaviour be in any way like that of the hireling, the false shepherd who takes to his heels when the wolf appears. Let us listen to St. Gregory the Great as he describes the hireling in full flight:

"He flies, not by giving ground, but by withholding his help. He flies, because he sees injustice and says nothing. He flies because he takes refuge in silence. To such as was it said: 'You have not gone up to face the enemy, nor have you set up a wall for the House of Israel, to stand in battle in the day of the Lord' (Ez. 13:5)".

The hireling could be said to preside over the destruction of his flock—from a safe distance. St. Gregory continues: "The malignant spirit tears at the souls of the faithful by temptation, and he who holds the shepherd's

place has no feeling of anxiety . . . The wolf catches and scatters the sheep when he seduces one person by means of lust, inflames another with avarice, swells another through pride, destroys another through anger, provokes another by envy, overthrows this one by fraud. The wolf, then, scatters the flock when the devil kills the members of the faithful by means of temptation".

In marked contrast the Good Shepherd, because He loves His sheep, never rests, does not lose courage, and gives everything He has.

The teaching of Our Lord is meant primarily for the Apostles, for their successors, the bishops, and the priests who co-operate with them in the care of the flock. As I begin today my ministry as Archbishop of Dublin, may I ask your prayers that I shall always be mindful of the Good Shepherd, who "knows" his sheep and "is known" by them, and who did not hesitate to lay down His life for them.

But the example of the Good Shepherd is not only for bishops and priests. It concerns all who, by Baptism, have been joined to Christ, all who have been called to work together with Him for the sake of the Kingdom of Heaven. By Baptism each one of us shares Christ's life and mission and so is called, each in his or her own place, to show others the love the Good Shepherd has first shown us.

The total dedication of a good father and mother to the Christian upbringing of their children is an example of this unselfish love. Who could estimate in terms of money the service of truly Christian parents to their children? A good father or mother is the very opposite of a hireling.

A word here, too, to you, my dear young people, you who are the hope of the Church and of society. Are you not called to show Christ's love to one another, and especially to your less fortunate brothers and sisters? Are you not called to give courageous witness to all that is true and good? To give this witness for the sake of Christ and for the sake of the world, in spite of all temptation to disillusionment, in spite of the clamour of self-interest or the call of self-indulgence? The Good Shepherd wants your generosity, your idealism. He wants to take them up into His transforming and creative love. With your help

He wants to transfigure the world, to renew it by the light of His truth and the warmth of His infinite compassion.

Is not this the path which *all* Christians are called to follow? Must we not *all* do our best to follow the Good Shepherd, to help Him build the new "civilisation of love?"

Must we not pray unceasingly for God's blessing on ourselves and on the world? Must we not earnestly beseech God to spread the light of faith among those who do not yet believe? Is it not our Christian duty to pray for the conversion of sinners and for a new response by mankind to God's urgent call for repentance? Is it not our duty to pray constantly for vocations to the priesthood, lest Christ's flock be left without shepherds in sufficient numbers?. Are we not called to be ministers of mercy and messengers of peace? Does God not require from us that we defend and promote human dignity, that we stand up for the rights of the individual and the family? Must we not champion those human and Christian values which are necessary for the flourishing of the human person and are the forerunners of eternal joy?

Such indeed is the meaning of our Christian calling. There is no other way to be a follower of the Good Shepherd and a partaker in His life.

Nor is there any other way by which we, the people of Ireland, can hold our ground as a Christian community. That we are failing to do so as firmly as we should is clear. The signs are all too obvious in our ailing and divided society. Are we destined increasingly to fall a prey to selfishness and materialism? Shall it become our primary aim to secure the goods of this world, while hoping, if it may be, when that is done, not to lose those of the next?

God forbid that it should be so. Let us then dedicate ourselves afresh to the humble service of God and to respect for all the commandments of His love. Let the Mass, the life-giving Sacrifice of the Good Shepherd, continue to be for us, as it was for our ancestors in the dark days of persecution, the anchor to which we hold fast. Like them may we be able to see the nearness of Christ in the circumstances of our daily lives, and His living

presence in our neighbour, especially the neighbour who is weak, suffering or in need. And as we commit ourselves with courage to our earthly tasks, may we know how to do all for the glory of God and to seek first the Heavenly Kingdom. Only if we do so shall "all those other things" of which Scripture speaks "be added unto us" (Matt. 6: 33), including earthly peace and harmony, a meaningful life and true human progress. May Mary, our Mother, the one who brings Christ near to us, to each and every one of us, obtain for us the grace so to think, live and act.

In the Eucharist the Good Shepherd, who once gave His life for our redemption, now gives us His flesh for our food. Let us draw near to this mystery with joy and gratitude. May we find in our Eucharistic celebration the consolation and the courage, the wisdom and the endurance, to follow faithfully to the end in the footsteps of Christ. May this Eucharist renew our longing for eternal life, for those Heavenly pastures where the Good Shepherd, in His risen glory, eagerly awaits us. May He guide us faithfully to His side, so that, with Him and through Him, we may ever praise and glorify the Father of everlasting love. Amen.

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### GOD BLESS OUR POPE

Thou art Peter  
Upon this rock  
I build my Church  
Not on the new  
And the odd  
But the unchanging  
Word of God.

—*Fr. Joseph Brown*

**This brief comment on Cardinal Ratzinger's latest written pronouncement on Liberation Theology, comes from the Jesuit Professor of Government at Georgetown University, Washington D.C. Acknowledgements to *The Catholic Register* of Toronto, Canada.**

# Letter on Liberation Theology: a Comment

JAMES V. SCHALL, S.J.

IN the intellectual order, the first duty of the Church is to be what it is; to teach the truth of its unique understanding of God, man and the world, of the God-Man. When this duty is obscured or not fulfilled, those searching for the truth of things are hindered in finding it. Many claims on truth exist. In the course of time and place, some versions will seem more plausible or politically urgent than others because of the variety of local problems which arise demanding, evidently, immediate solution, often on the basis of strange versions of the truth.

The Holy See has a particularly great responsibility to the faithful to clarify to them, sometimes in spite of local clerics, philosophers, professors, and even bishops, both what it teaches as essential to the faith and why various contradictory positions, however popular or persuasive, are or are not in accord with what truth the Church is essentially about. The recent instruction of the Sacred Congregation for the Doctrine of the Faith on liberation theology is a modest attempt to fulfill this role and to "liberate" the faithful, as it were, from the much discussed confusions and serious obstacles to the faith presented by such schools claiming, it is said, to confront the major issue of our time, that of poverty.

First of all, the Church has always thought that pride, not poverty was the major issue of this or any other time. Correct belief in God is fundamental. The poverty ques-

tion arises from this prior question of our relation to God. When it comes to the ultimate issue, whether a particular human person is finally saved or not, one's wealth or poverty is really not the crucial issue. Rather it is how one lived, rich or poor. The poor are not excluded from transcendent worth until some presumed economic system can be developed to make them rich, nor are they exempt from fundamental choices of good or evil in their own circumstances. Otherwise, most people who ever lived would be lost. Indeed, if anything, the New Testament suggests that riches not poverty, was the most difficult environment in which to make the correct ultimate decisions about how we ought to stand as persons to God. This is not to deny that poverty, which was the original condition of all mankind, is a problem. But it does suggest that the development of riches as such will not resolve spiritual problems without grace and virtue. Nor does it exempt mankind from the duty, not itself elaborated in revelation, of finding out in practice how wealth is produced and distributed.

### *Faulty Analysis*

The present papal document is addressed to the thesis that the marxist analysis of the world explains the world so that Christians are merely being "scientific" or realistic in employing marxist analysis for a Christian goal, which goal is said to justify the analysis. To this latter position, rather laconically at one point, Cardinal Ratzinger observed:

"A major fact of our time ought to evoke the reflection of all those who would sincerely work for the true liberation of their brothers: Millions of our own contemporaries legitimately yearn to recover those basic freedoms of which they were deprived by totalitarian and atheistic regimes which came to power by violent and revolutionary means, precisely in the name of the liberation of the people. This shame of our time cannot be ignored: While claiming to bring them freedom, these regimes keep whole nations in conditions of servitude which are unworthy of mankind". (XI. 8)

## Marxist Failures

That is to say, for all the huff about liberty and poverty, the marxist systems neither achieve the one or relieve the other, and they demand in addition unacceptable controls of human life.

At a more basic level, Cardinal Ratzinger clearly spelled out the deepest foundations on which Christianity is built—God's revelation to each person. The thesis that the purpose of revelation is political, designed to do what a Plato or Aristotle might have attempted (describe regimes, their structures or changes) is rejected. This is what needs to be emphasized:

... “the transcendence and gratuity of liberation in Jesus Christ, true God and true man; the sovereignty of grace; and the true nature of the means of salvation, especially of the Church and the sacraments. One should also keep in mind the true meaning of ethics, in which the distinction between good and evil is not relativized, the real meaning of sin, the necessity for conversion, and the universality of the law of fraternal love”. (XI. 17).

The marxist analysis itself is at odds with each of these basic Christian points about the nature of reality.

Even though we concern ourselves with serious disorders in ourselves, others and in societies, we will never do much about them until we have a right understanding of reason and faith and, in addition, of what works. It used to be said that the marxist analysis “explains” exploitation and poverty. The thesis has enabled tyrannies to grow, secure power, and justify a government for not allowing its people access to belief or freedom. A recent editorial in *The New Republic* (Sept. 24, 1984) suggests that we simply must begin to look more carefully at our presuppositions in this area:

“In that vast jurisdiction called the Third World, there are not many happy or even rudimentarily secure people. The evidence increasingly shows that this reality is not a result of imperialism or colonialism, those once appropriate but now obsolete explanations for suffering of all kinds in the southern hemisphere . . . . Almost every day brings fresh news under a

Third World dateline of some horrific state action against its own populace. Jesse Jackson and his allies in the Democratic Party want the United States to adopt more aggressively pro-Third World policies. It is also a refrain of the mainstream Church establishments. If we heed their advice, however, we will be accomplices, to be sure, on the side that some still call "progressive", in the brutalization of whole populations by tiny ruling elites who have latched on to their moral cachet of now bankrupt Third World revolutions".

### ***"Earthly Gospel"***

More and more, it is becoming clear that the temptation to produce what Cardinal Ratzinger called "an earthly gospel", "first the bread, then the Word", (VI. 3), produces neither bread nor the Word, nor especially freedom, the condition of both.

In marxism, unfortunately, "ideological principles come prior to the study of the social reality and are presupposed to it". (VII. 6). The intellectual theme of John Paul II all along has been the opposite. We learn our science from experience and judgment and our revelation is likewise addressed to this, not to *a priori* ideologies. When religion first tells us what it is, the possibility of a right order of reality becomes possible. Otherwise, we will seek to impose on the world a system, however little it corresponds with man or God or reality. This is what Cardinal Ratzinger sought to explain to us.

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### **VOX**

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**Father George Walker, "Hardmead", 132 Ashcroft Road,  
Stopsley, Luton, Beds. LU2 9AY.**

In the second of his two articles. Professor Edward Murphy defines Divine Providence most truly as God's ordering of all things to the attainment of their appointed end; and shows the futility of the striving of those who discard this basic doctrine in favour of their own secularist choosing. Acknowledgements to *The Wanderer*.

# God as Creator

## 2: GOD'S PLAN, DIVINE PROVIDENCE

EDWARD J. MURPHY

*"We know that God made all things work together for the good of those who have been called according to His decree" (Rom. 8:28).*

A COROLLARY of creation is Providence. Everything that is comes from God's creative power, and but for His sustaining power would cease to exist. Moreover, God created for a purpose. He has a plan for His creation. He did not make the world and then abandon it or lose interest in it. This plan for the ordering of all things to the attainment of their ends is called Providence (from the Latin *providere*, to see in advance). In short, there exists a Creator God whose Providence extends, in the words of Scripture, "from end to end mightily and governs all things well". (1)

By reason of divine Providence there is meaning and direction in what may seem superficially to be no more than a bewildering, if not random, succession of events. Events—those in the past, those in the present, and those to come—have meaning, because they all fit somehow into the divine plan. Therefore, life is not, as it was for Macbeth, "a tale told by an idiot, full of sound and fury, signifying nothing". Human history is both meaningful and hopeful. Indeed, it is only because of a belief in the

Providence of God that there emerged in man's thinking the idea of "world" history, an overall account with a beginning, a middle, and an end. Pagan conceptions of time and history were cyclical, and the attitudes engendered thereby were markedly pessimistic. The same old thing, over and over and over. In the Jewish and Christian traditions history is linear, and there are great hope and expectation. "It is in fact through Christianity above all that man first acquired the sense of unity and a purpose in history without which the spectacle of unending change becomes meaningless and oppressive". (2) Professor Molnar offers this helpful elaboration :

"The ancients, whether Hindus or Greeks, say history articulated by declining cycles (*anakyklosis*), with degredation at the end of both the small and the great wheel. Naturally, the concept which logically followed, the 'eternal return', was pessimistic since it implied that the gods themselves acted mechanically (in fact, they too were subjected to necessity and fate — *ananke*) and that human effort, recurring endlessly on the same pattern in successive cycles, was basically meaningless . . . Christianity changed these perspectives radically, and indeed from at least St. Augustine on we no longer hear of historical pessimism. More precisely, two lines assert themselves : one puts the emphasis on the *eschaton*, the ultimate meaning which will illumine all past events retrospectively, like the sweep of an immense reflector; but since the Church accompanies mankind to the end of history and teaches the *eschaton's* meaning 'en route', the other line stresses human cooperation with creation so as to bring all (historical) acts into harmony with the divine plan. This present — and future — orientedness negates decadence and explains the periods of decline as punishments for falling away from God and from the design of creation. In this sense, there is no real decadence because the just and virtuous (Noah, Moses, the Christian martyrs, etc.) put even the evil periods and the sinful city (Sodom) to a therapeutic use". (3).

### *In the Fullness of Time*

St. Paul summed up the hope that Christians should have as they view historical events : "We know that God

made all things work together for the good of those who have been called according to His decree". (4) Our Lord taught us to pray that God's will be done "*on* earth as it is in Heaven", and He promised that the "gates of Hell" would not prevail against His Church. (5) The Christian's eschatological perspective (i.e., view of the end, or last things) should be positive and optimistic, with the expectation of victory in time as well as eternity. St. Paul reassured the Church in Ephesus: "God has given us the wisdom to understand fully the mystery, the plan He was pleased to decree in Christ, to be carried out in the fullness of time: namely, to bring all things in the heavens and on earth into one under Christ's headship". (6)

Unfortunately, many Christians have not always maintained this positive outlook. They have oftentimes placed all of their hope in eternity, thereby downgrading or denying the Providence of God in temporal matters. There is no warrant in Scripture for such pietistic withdrawal and its accompanying contempt for time and history. The practical effects have been very detrimental, particularly in the area of social reconstruction. R. J. Rushdoony has noted the implicit Manichaeism in such thinking: "The material world is surrendered to Satan, and the spiritual world is reserved to God". (7) Not coincidentally, there has been a resurgence of secularized eschatological theory, Marxism being a notable example, which tempts people with false utopian dreams of salvation within history *without God*. (8) Christians need constant reminding of the fact that "the universe, time, history, man, and all things are the handiwork of a sovereign, omnipotent, omniscient, and the triune God". (9) God is the determiner of the beginning and the end, and is in charge every step of the way.

### *No Room for the Idea of God*

Opposing conceptions of history include, first of all, that which states, in effect, that history has no story to tell. There is nothing but a succession of disconnected and essentially meaningless happenings. Those who have taken this position are, logically enough, often the same ones who have denied any reality in God's creation. For if there is no "real world out there" one could care less about history. I have already referred to the concept

of cyclical time. Under this theory no objective or goal is reached; there is just a succession of "new beginnings". Little, if anything, is expected from history, and there is very little interest in it.

On the other hand, there is a view which expects everything from history. This outlook is generally associated with some type of evolutionary thinking, which as previously noted, sees man evolving toward perfection *without God*. As reflected in Marxism, for instance, this process is seen as inexorable; it will, of necessity, happen. In his encyclical letter *Divini Redemptoris*, Pope Pius XI described the principle of dialectical and historical materialism upon which modern Communism is based:

"According to this doctrine there is in the world only one reality, matter, the blind forces of which evolve into plant, animal, and man. Even human society is nothing but a phenomenon and form of matter, evolving the same way. By a law of inexorable necessity and through a perpetual conflict of forces, matter moves towards the final synthesis of a classless society. In such a doctrine, as is evident, there is no room for the idea of God; there is no difference between matter and spirit, between soul and body; there is neither survival of the soul after death nor any hope in a future life". (10)

Hazism (National Socialism) also posited a world of evolutionary struggle and development. One writer described its roots as "above all, a pseudo-biological explanation of the universe derived from Social Darwinism". (11) In his eulogy at Marx's funeral, Engels said: "Just as Darwin discovered the law of evolution in organic nature, so Marx discovered the law of evolution in human history". Marx liked to think of himself as the Darwin of the social sciences, and he believed that Darwin's theory of evolution supported his own class-struggle in history. (12) Similarly, Nazi theorists also followed the Darwinian line. Alfred Rosenberg saw history as the "dramatic battle of distinct races" and held that survival is the only test of value between the races. (13)

We have so often seen graphic illustrations depicting man's ascent from the ape or whatever that we are in-

clined to uncritically accept this as how it really happened. Indeed, we are tolerant of even more unsubstantiated versions of how man evolved from primitive origins. In much the same way, we have so often heard the story of the cultural evolution of man (from stupid primitive to sophisticated modern) that this too becomes a part of the context within which we automatically view historical events (14).

Historically, one of the first to advance a theory of historical evolution or stages of history was a monk named Joachim of Floris (1145 - 1202). He developed a trinitarian pattern, dividing world history into three overlapping periods. The first was the age of the Father. This was the Old Testament period and was dominated by law. The second was the age of the Son. This was the New Testament era, dominated by grace. The third, which was soon to come, was to be the age of the Holy Spirit, and it would be characterized by love. The whole idea was condemned by Pope Alexander IV in 1255, but one can hear echoes of it to this day.

### *The Founder of Modern Sociology*

The great popularizer of cultural evolution was the Frenchman, August Comte (1798 - 1857), who postulated "the law of three states". The first was the "religious" or "theological" phase. It was an age in which man sought meaning through the creation of religious myths. He simply created gods to explain origins and phenomena. This was, in turn, succeeded by the "philosophical" or "metaphysical" period. At this time he "begins to produce abstract ideas from linking phenomenal facts . . . The supernatural influence of God, gods and spirits is replaced by mysterious essences, causes, and substances". (15). Thus, the primitive theologian develops into the subtle metaphysician. The third stage in this cultural and intellectual evolution was the "scientific" or "positivist" age. Here man the physicist investigates the world around him, so as to discover verifiable laws that govern and explain the phenomena of nature. "Physical nature . . . replaces a personal God or an abstract First Cause as the source of order in the . . . universe. The mind now investi-

gates and concludes solely through the criterion of *experience*". (16) "Social physics" as he styled it, emerged at this highest stage of development. He later coined the term "sociology", and is regarded as the founder of modern sociology.

In his "sociology" or positivism", Comte sought to apply the techniques and methods of the natural scientists to societal and group behavior. Thus, we see the development of so-called "social" science. The practitioner of this "science" seeks to discover laws that will explain human social behavior in the same way, for example, that Newton's law of gravitation explains the motion of planets. In Comte's view, sociology is the highest science, and it is to be used to unify all sciences in one general world conception.

Under positivist theory it is believed that "if there are enough observations, measurements, statistics, etc., then the actions of human beings can be as predictable as the course of events when you toss a stone off the edge of a roof". (17) This leads to a strong, if not exclusive, environmental emphasis. If, for example, someone is bad, it must be because of some antecedent cause beyond his control. If one can find the cause and remove it, then he will be good. And this, of course, is how all of the problems of the world will eventually be solved! Man is viewed the same as a rock in the sense that each is a kind of automation in the great chain of cause and effect — without freedom of will or choice.

It all seemed to be such a hopeful and progressive pattern. But there was a snag. Because everything was evolving, all human knowledge was limited. Nothing was final, and there were no absolutes. Today's truth may be false tomorrow. Comte was forced to the conclusion that "everything is relative, that's the only absolute principle". (18) One senses a kind of abandonment on his part of any quest for meaning or purpose in the universe. He is content to learn "how" things work; the "why" is unfathomable. Since there was no God who created and ordained, this left a marvellous opening for man to create and ordain. Thus, the era of the social scientist and social engineer is ushered in, and these technicians will both create and

ordain. In place of a predestinating God, there will be predestinating man, who, through total planning and control, will create a utopia of his own design. This attitude provides a powerful impetus for statism, for the enlargement of state power. The state is the only agency around that has the sort of power necessary for such total planning and control of the environment.

### *The Religion of Humanity*

After formulating his positivist science, Comte seems to have sensed an incompleteness, and he begins what has been referred to as his "second career". His wife Caroline left him, after they had spent 17 tempestuous years together. Two years later he met a woman named Clotilde de Vaux and fell madly in love with her. She became his mistress. Because of what he described as her "angelic influence" he underwent a "moral regeneration". And this aroused in him speculation which would be far superior to his "positive philosophy". From Clotilde he claimed to have gained real insight. He is quoted as saying: "One cannot always think, but one can always love". (19) So he plunged into the effort of revising his philosophical system with his new system of love.

But, alas, Clotilde died a year after their first meeting. Comte was at first inconsolable, but later on vowed to immortalize her before all the world. Under the patronage of St. Clotilde, the perfect image of humanity, he undertook no less than the establishment of a new religion, one he called the "Religion of Humanity". Thus, the *science* of humanity was superseded by the *religion* of humanity. Although Comte rejected the God of the Christians (for humanity was his god!), he did admire certain aspects of Christianity, especially of the Catholic Church which he left as a boy of 14. In developing his own cult he drew upon certain practices and disciplines of the Church. For example, he devised a Calendar of Positivist Saints. Jesus, incidentally, did not make the cult. (Comte hated Jesus, believing Him to be a fraud and a bad influence.) Caesar and Charlemagne were among the leading saints of the new religion. And, of course, a special place of honor was reserved for Madame Clotilde de Vaux. There were

84 festivals a year (at least one a week), and he had nine instead of seven sacraments. "These sacraments were nine solemn consecrations, performed by the priests of humanity, of the great transitional stages in life: birth, education, marriage, choice of profession, and so forth". (20) He imposed a very strict discipline and regimen upon the faithful, effectively regulating every aspect of their lives.

The following is a description of a portion of the daily routine of this great positivist scientist and founder of a new religion:

"As soon as he rose, at half-past five, he prayed for an hour, a prayer made up of a commemoration and a great pouring forth of sentiments. The commemoration lasted for 40 minutes. Comte, kneeling before the arm-chair altar, would evoke Clotilde's image, recite some verses in her honor, and relive in thought and in chronological order, the whole year of happiness he had lived with her . . . The pouring forth of sentiments would last 20 minutes. Comte, kneeling before Clotilde's flowers would first of all evoke her image and would recite some Italian verses, then he would address invocations to his beloved in which he mixed the language of the mystics with the expressions of his love. He would say to her: '*One*, union, continuity; *two*, ordering, combination; *three*, evolution, succession . . . man becomes more and more religious—submission is the foundation of authority. — Goodby, my chaste eternal companion. — Goodby, my beloved pupil and worthy colleague. Goodby sister. Goodby chaste spouse! Goodby holy mother! Virgin mother, daughter of your son, goodby' ". (21)

It is understandable that various of these evolutionary faiths can become, for a time, optimistic and fighting faiths. For they affirm, in common with other utopian philosophies, the coming of paradise on earth. But if there is an inevitability at work, it is seen in the collapse of such systems. It is seen, for example, in the ashes of the Thousand Year Reich and in the pathetic sight of an August Comte, self-proclaimed founder of a "Religion of Humanity", worshiping daily before an altar dedicated to a dead woman. And it will be seen in the desolation of

various Marxist enterprises. For the world belongs to God, and the future will be the unfolding of His plan.

### (To be Concluded)

#### FOOTNOTES

1. *Wisdom* 8:1.
2. Christopher Dawson, *The Dynamics of World History*, John J. Mulloy, ed., p. 271 (New York: Sheed and Ward, 1956).
3. Thomas Molnar, "On Decadence and Decline", *Modern Age*, Fall, 1977, p. 395.
4. *Rom.* 8:28.
5. Significantly, in the imagery used by Matthew in the concluding verses of his Gospel (Matt. 28:18-20), it is the Church which is on the offensive, while Hell is in the hopeless, defensive position. Not *vice versa*. For good reason is the Church on earth referred to as the Church *militant*.
6. *Eph.* 2:9-10.
7. R. J. Rushdoony, *God's Plan for Victory*, p.11 (Fairfax, Va.: Thoburn Press, 1977).
8. See, generally, Thomas Molnar, *Utopia: The Perennial Heresy* (New York: Sheed and Ward, 1967).
9. R. J. Rushdoony, *The Biblical Philosophy of History*, p. 3 (Phillipsburg, N.J.: Presbyterian and Reformed Publishing Company, 1979).
10. *Divini Redemptoris*, par. 9.
11. *The Nazi Years*, Joachim Remak, ed., p. 1 (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1969).
12. Thomas Neill, *Makers of the Modern Mind*, p. 284 (Milwaukee: Bruce Publishing Company, 1949).
13. *Ibid.* p. 283.
14. One can think, for example, of the "progression" from Aristotle to Leonardo de Vinci to \_\_\_\_\_ (you fill in the blank)!
15. Vincent Miceii, *The Gods of Atheism*, p. 150 (New Rochelle, N.Y.: Arlington House, 1975).
16. *Ibid.*, p. 151.
17. Frederick Nymeyer, *Minimal Religion*, p. 25 (South Holland, Ill.: Liberation Press, 1964).
18. A professor began his course by stating categorically: "There are no absolutes or absolute truths". A student inquired: "Are you absolutely sure about that?" Silence from the professor.
19. Miceii, *supra* note 15, p. 159.
20. *Ibid.*, p. 169
21. *Ibid.*, p. 169

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# Complaint from the Cross

See, dear Soul, I die for thee.  
Why dost thou, then, run far from Me ?

I love thee truly, none can more.  
Thy disobedience caused thy Fall —  
My loving mercy heard thy Call.  
I set My heavenly joys aside  
To come on Earth, with thee abide . . .

What recompense thou hadst in store !  
See My poor Body, running red  
With thy cruel wounds from Feet to Head —

I suffered for thee, none can more,  
To save thee from eternal woe.  
Wilt thou love Him, Who didst so ?  
O look on Me, believe in Me !  
Give Me thy heart this life below,  
And thou midst heavenly bliss shalt know

I love thee truly, none can more.

Mary Ada George.

We published a good many years ago and think it most timely to reprint again a Communist document, published in China in 1959 (the year of Mao Tsetung's triumph in that country). Entitled "The Catholic Church and Cuba: A programme of Action", it was published by the Foreign Language Press of Peking for "the exclusive use of the Latin-American Section of the Liaison Department of the Chinese Communist Party". The document was printed in the People's Republic of China before the break of that country with the Soviet Union. It should be read, not only by way of what might be called a refresher on Communist tactics; but in the light of the contemporary confusion within the Catholic Church. The parallel between this confusion and that contemplated in this authentic document is more than interesting. The text is complete.

## A Communist Document

THE Catholic Church, whose headquarters is in Rome, is a reactionary organization which promotes counter-revolutionary activities within the People's Democracies. If the People's Democracies are to continue to progress towards Socialism and Communism, they must first and foremost put an end to the influence of the Catholic Church and the activities which it promotes. The Catholic Church is not infertile in achievements, nor is it powerless; on the contrary, its power must be recognized and a while series of measures must be taken to counteract it.

Once the political struggle has reached a high degree of intensity and the forms of production have achieved a high level of efficiency, we shall be able to destroy the Church. This is the objective towards which all our efforts are strained. But if we were to attack it frontally and strike it overtly while we are still ill-equipped and have not educated the masses properly, the only result would be to give

the Church a still greater sway over the masses, for then the latter would feel themselves on the side of the Church and would secretly support its counter-revolutionary activities. We must also avoid making the counter-revolutionary leaders of the masses appear like martyrs. The line of action to be followed consists in instructing, educating, persuading, convincing, and little by little awakening and completely developing the political consciousness of Catholics by securing their participation in study circles and political activities. We must set about the dialectical struggle within religion through the work of our activists. We shall progressively replace the religious element by the Marxist element, we shall gradually transform the false conscience of the Catholics to the true conscience, so that they will eventually come round to destroying, by themselves and for themselves, the divine images which they had themselves created. This is our line of action in the struggle for victory against the counter-revolutionary Catholic Church.

We shall proceed to outline a program of the tactics which have been successfully employed in the Chinese Republic to liberate the Chinese people from the imperialistic Church of Rome.

The Church and its faithful adherents must be brought to play their parts in the regime of the People's Democracy, so that the masses can exert their influence on them. The Church cannot be permitted to retain its supra-national character, which places it above and beyond the will of the masses. A Bureau must be set up within the People's organizations. By thus imposing the procedure of "democratic centralization" on the Church, based on the activities of the masses, the way is opened to bring about patriotic developments which will weaken the Church and destroy its prestige. This Bureau will organize national, regional and local associations which will group the Catholics into patriotic organisms. Each of these associations will publicly demonstrate its obedience to the laws of the nation and avow its determination to obey them.

Once these associations have been created and have proclaimed their obedience to the laws of the nation, the reactionaries will emerge and identify themselves. It is these counter-revolutionaries who make themselves evident

within the Catholic Church who must first be rooted out firmly, yet without employing violence. In all cases the measures taken must be in accordance with the law. The counter-revolutionaries' aspirations, by their very nature, lead them to actions against the Government. This principle shows us the kind of laws which must be applied against those who protest. They must be thought as unpatriotic criminals obeying the imperialistic instructions emanating from the headquarters of the Catholic Church, the Vatican.

During this period, the masses will be experiencing a psychological conflict for, on the one hand, they will feel loyalty towards the Church and the Clergy, and, on the other, their patriotism will prompt them to support the People's Government. This conflict must be carefully studied and probed deeply. If precipitate action is taken, without proper allowance being made for the acuteness of the psychological conflict, there is a risk that the Party will be cut off from the masses. If the links between the Church and the masses are very strong, the principle of "two steps forward, one step backward" must be followed. When the People's Government is performing the "one step backward", it must proclaim that it is defending religious liberty, and that it is in deference to the wishes of the masses that it is setting up Committees of reform in the associations, so that the patriotic masses can express their views more directly in the running of Church affairs.

Vigilance is supremely important at this juncture. The Party militants must control the working of the reform Committees and eliminate the reactionaries whom they encounter among the masses. This must be achieved by plugging the following lines: it is patriotic to support the Government and obey the laws; disobedience is unpatriotic; the associations must publicly proclaim their patriotism; unpatriotic elements must be expelled from the associations and tried as criminals by the patriotic masses, for it is the duty of every citizen to punish criminals. The militants must incite the masses against the criminal elements. As soon as the masses have condemned the criminals and expelled them from the associations, they must be tried in accordance with the provisions of the laws of the People's

Government. Simultaneously, the associations must renew their public protestations of loyalty to the laws, and take steps to unmask any hidden counter-revolutionaries in their midst.

Although the reactionaries have been unmasked, the psychological struggle within the masses must continue. It is important that the ecclesiastical authorities and the Bishops should assure the masses that religion has become purer as a result of being liberated from criminal and unpatriotic elements. To our Communist militants who are members of these associations falls the important task of bringing the Church leaders to make these declarations. They must also assure the masses that the Government and the Party take their wishes into account in these matters. During this period further disputes will, of course, arise. If arbitrary action is resorted to, we shall lose our control of the masses. The People's Government must ensure that all these disputes are exploited and envenomed to the maximum degree.

During these controversies care must be taken to flush out any counter-revolutionaries who had previously escaped detection. The same watch-words must be observed during this period as during the preceding, viz.: it is patriotic to obey the laws; disobedience is unpatriotic and criminal. The masses must also be kept informed of the results of the negotiations between the State and the Church, as well as of the resurgence of patriotism among the religious masses; and of the fact that this patriotic upsurge is rapidly supplanting their former sentiments. Except in the field of spiritual affairs, any hint or reference to a link with the Vatican must be pilloried and vilified as being motivated by imperialistic interests and supporting counter-revolutionary activities.

The experiences of sister-countries prove that the Vatican will lodge public protests against our campaign. These protests must be utilized as constituting further proofs of the Vatican directed conspiracy of the Church.

This brings us to the next stage of our attack, the objective of which is the destruction of the link existing between the Church and the Vatican. During this attack it is to be anticipated that the clergy will react violently, for they will sense that they are being assailed in their inner citadel and

the very source of their power. They must be reminded that their protests against the attacks, to which they are subjected because of their links with the Vatican, are unpatriotic and are in conflict with the laws and the State. They must also be made to feel that they are the embodiment of something unpatriotic. The task of our militants is to convince the masses that individuals can have their own religion without the Vatican having the right to dictate in the affairs of all the Churches in the world. Our militants must also explain the principle of the coexistence of patriotism and religion. In this way the masses are alienated from those who take their cue from the Vatican, and the way is opened for the establishment of an independent Church.

A preparatory campaign must be carried through before an independent Church can be publicly proclaimed. Any clerical personalities who have resisted all persuasion to conform to the wishes of the Government will be denounced at gatherings of the masses. Their protests on these occasions will be turned against them to destroy their influence on the masses. The best way to achieve this is the simple tactic of anonymous accusations. Our militants must initiate such denunciations of these clerics and other personalities. History provides innumerable precedents proving the possibility of legal action against those who are opposed to the separation of the Church and the Vatican. During this phase we must accumulate all the arguments necessary to convince the Catholic intellectuals that a break with the Vatican is a step forward and not a step backward. The legal provisions of the Constitution of the People's Republic protecting all religions, and the history of the different Protestant movements, will help to convince these intellectuals. Simultaneously, our militants will have the task of inducing the Catholic associations to unite in a unanimous demand that the People's Government should authorize the setting up of an independent Church in order to cleanse the Catholic associations of any unpatriotic stigma caused by a few elements which still cling to the link with the Vatican. The necessary authorization will be granted by the People's Government, and the independent Church will be organized. It should be borne in mind that the break between the Catholic Church and the Vatican has no

importance except for theologians. The masses are but tenuously linked with the Vatican in their religious practices.

We now reach the final stages once the separation between the Church and the Vatican has become an accomplished fact, we can contrive things so that we select those to be consecrated Bishops. This will lead to protest from the Vatican, accompanied by a major excommunication. Those primarily involved in this crisis must be brought to realize that this phase of the struggle takes place at a level far above the rank and file of the faithful. The Catholic associations will continue to function, and the masses will be encouraged to practice their religion within the bosom of the new Church. If this phase of the struggle is conducted with tact and dexterity, the liturgy will not be destroyed and the masses will perceive but few differences in the new Church. The protests of the Vatican against our consecration of the Bishops will percolate only to the Hierarchy of the Church, and the People's Government will undertake the responsibility for rejecting the Vatican's protests. We shall thus gradually isolate the "Old Guard" of the Vatican. Once they have been thus isolated, we shall find it increasingly possible to take legal action against them, for they will feel irresistibly impelled to make spectacular protests and play the role of martyrs. As a result of this, they will necessarily compromise themselves by indulging in unpatriotic actions.

Although our struggle against the Catholic Church is by this time already victorious, we must still employ persuasion in dealing with the rear-guard of the clergy. This moderate policy will bring the masses to realise that the People's Government is really concerned to ensure freedom of religion for everyone, and, at the same time, those who protest against its policy are lumped in the category of those who oppose the sentiments of the people and the Government. Once the time comes when the posts of responsibility in ecclesiastical affairs are in our hands, and their incumbents are docile to the will of the People's Government, we shall proceed to the progressive elimination of those elements of the liturgy which are incompatible with the People's Government. The first changes will affect the sacraments and the prayers. Thereafter the masses will be protected against any pressure or obligation

to attend Church services, or practise their religion, or organize societies with some devotional purpose. It is notorious that when the practice of religion becomes simply a matter left to the individual's sense of responsibility, it is gradually forgotten. The rising generations will succeed the older, and the religion will become merely an episode of the past, important only as a topic to be considered in histories of the world Communism movement.

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### HOW IT IS DONE : (4)

#### **From the Roman Missal : Feast of St. Peter Canisius**

"Peter Canisius was born at Nijmegen in Holland in the same year in which Luther broke away from the Church in open rebellion, and Saint Ignatius Loyola dedicated himself to fight for the Lord. After studying at Cologne, Peter entered the Society of Jesus, and was ordained priest. At once he began to attack the rising heresy by sermons and writings, and proved himself a champion of the Catholic Counter-Reformation, assisting at two sessions of the Council of Trent.

On fire with divine charity and zeal for the greater glory of God, he laboured unsparingly for forty years in the cities of Germany to exterminate heresy and re-establish the Catholic faith. One of his most lasting achievements was the production of a catechism of Christian doctrine, which is still valued to-day. Appointed by St. Ignatius provincial of Germany, he founded many colleges. His influence was so great that he has been called the Hammer of the Heretics, and the Second Apostle of Germany. He died at Fribourg in Switzerland in the year 1597, and was canonised and declared a Doctor of the Universal Church by Pope Pius XI".

#### **From the present Office of Readings : Feast of St. Peter Canisius**

"Born at Nijmegen in Holland in 1521. He studied at Cologne and joined the Society of Jesus, being ordained priest in 1546. He was sent to Germany where for many years he worked to defend and to strengthen the Catholic faith by his writings and preaching. Of his many works *The Catechism* is outstanding. He died at Fribourg in Switzerland in 1597".

In this brief article, taken from the *Osservatore Romano* for February 11th, 1985, the Secretary General of the Synod of Bishops sets out in general terms the scope and purpose of the Extraordinary Episcopal Synod called by Pope John Paul II for the closing weeks of this current year and scheduled to last for a fortnight.

# A Synod on the Council

ARCHBISHOP JOZEF TOMKO  
Secretary General of the Synod of Bishops

MANY people still recall that memorable evening of 25 January 1959, in the majestic Basilica of Saint Paul when Pope John XXIII, with his air of courageous simplicity, made the historic announcement of an Ecumenical Council. The unexpected news had the effect of a lightning bolt out of a clear sky. Somewhere between surprise and an arousal of expectation, and not without some sceptical comment, there was the clear perception of a great event which stirred up the anticipation of a breath of fresh air capable of reawakening new energies in the Church.

Something of this inspired surprise was repeated, more as a complement to that first announcement than a mere recalling of it, when the Holy Father, on the same occasion in the same place, made the unforeseen announcement of an extra-ordinary synod to celebrate worthily the twentieth anniversary of the closing of the Second Vatican Council. There was a sense of happy surprise in the air which provided an opportunity to reflect on the fidelity of the Pope — professed continually in his words and actions — to the rich patrimony of the Council of our era and, at the same time, on the manner and purpose of this convocation.

Why precisely a synod on the Council? Were there not other bodies for this, especially considering those institutions organized by the Second Vatican Council itself? Why

such a vast commemoration of the Council involving all the local Churches after a period of twenty years?

Twenty years is certainly not a long period for measuring an event of such historic importance as the Council. Yet the acceleration of the pace of life resulting from the rapidity of change characteristic of our age necessitates a continual examination and a vigilant and intelligent realization of the letter and spirit of the Council.

The Synod of Bishops, itself one of the fruits of the Council, is the most suitable instrument for such a collegial examination on the part of the universal Church and of all the local Churches. Also, the Synod celebrates this year the twentieth anniversary of its institution. Born out of the warm atmosphere of conciliar collegiality, it has been throughout these twenty years the prolongation of the work of the Council itself and one of the chief instruments of episcopal collegiality. Admittedly, the Synod is not the Council nor is it a mini-council. Nevertheless, if a council gathers together the College of Bishops *cum Petro et sub Petro*, the Synod, "representing the entire Catholic episcopate, shows that all the bishops participate, in hierarchical communion, in the solicitude for the universal Church" (*Christus Dominus*, 5). The bishops of the Church who are all personally present at a council participate through their representatives in the Synod of Bishops which is thus, in a certain sense and to a different degree, a type of continuation of the collegial action of the bishops in a council.

But also with regard to the matters with which it is concerned, the Synod of Bishops appears as the messenger, executor and privileged promoter of the Council. The Synod is like a lens or a prism which receives and concentrates the light of the sun (in this case, the Council) then refracts and breaks it into the entire spectrum of shades and colours, placing in relief the individual components of that luminous source. As John Paul II himself has stated, the numerous meetings of the Synod in this brief period of twenty years have already given the Catholic Church the "Synodal key for a reading of the Council", making of it an "efficacious, flexible, precise and opportune instrument at the service of all the local Churches and

their reciprocal communion". The Holy Father observed: "The Synodal key for the reading of the Council has become almost a means of interpretation, of application and of development of Vatican II. The impressive list of the themes treated in the various Synods itself reveals the importance of these meetings for the Church and for the realization of the reforms desired by the Council" (Address to the Committee of the General Secretariat of the Synod of Bishops, 30 April 1983). To become aware of this, it is sufficient to consider the themes of the individual meetings and their foundation in the conciliar documents: the liturgy of the Mass, the revision of canon law and of the Code, seminaries, mixed marriages, collegiality, the nature of the Catholic priesthood, social justice, evangelization, catechesis, marriage and the family, reconciliation and penance.

In short, the Synod of Bishops can truly be called the most appropriate body to undertake a collegial reflection on Vatican Council II some twenty years after its closing. Although preparations are underway for the previously announced ordinary general assembly on the laity and the relevant preliminary document (*Lineamento*) is on the point of publication, the Holy Father now convokes an *extraordinary* general assembly for the end of this year in order to commemorate the historic event. This will be the second synodal assembly of this kind, following the first which was held in 1969. The designation "extraordinary" derives from the fact that it is not convoked at the normal fixed time, but only occasionally, and also because the number of participants is reduced to one bishop from each episcopal conference, who is the president of that conference, and to only three major religious superiors. Obviously, the representatives of the local Churches, including those of the Eastern Churches, will speak in the synodal assembly in the name of the respective local Churches. They will do this, however, after a collegial examination of the topic within their own episcopal bodies, for which reason the entire Catholic Church, at a distance of twenty years from the Council, will in some way have to reflect on and consider the immense richness of Vatican II. The Pope, who day after day professes his fidelity to the

Council, is now involving the local Churches, too, through the Synod of Bishops, in this movement of the Spirit, in the humble listening together to "what the Spirit is saying to the Churches".

The second question which comes immediately to mind concerns the goal to be attained by the celebration of this second extraordinary assembly centred on the Second Vatican Council. A synthetic but clear reply was given by the Holy Father at the very time of the announcement.

It is obvious that a meeting as qualified and as long as is a synodal assembly (in this case two weeks) cannot limit itself to an academic commemoration. It will also be a type of "revival" of the Council in its atmosphere of collegiality and communion, even of a type of "experience of the Spirit" which many bishops claim to undergo in the assemblies of the Synod. In a word, it will be a renewal of the same manifestation of union and collegiality which impressed Paul VI during the time of the Council and which inspired the institution of the Synod itself, "in order that even after the Council that vast abundance of benefits, which during the Council arose from our living union with the bishops, may continue to reach the Christian people" (*Apostolica Sollicitudo*). It is certain that, for the participants, every assembly of the Synod is a school of universality and collegiality all the more important the more distant we are from the event of the Council itself and fewer are those bishops remaining who bear in their mind "the extraordinary experience of ecclesial communion in the mutual participation in the sufferings and joys, the struggles and the hopes which characterize the Body of Christ in the various parts of the world", of which the Holy Father spoke in the Basilica of Saint Paul. Is not this the "ecclesial sentiment" and the co-responsibility for the entire Church to which each bishop is called in his episcopal ordination but which he existentially experiences in a special way on great occasions such as the Council, and, to a certain extent, the general assemblies of the Synod?

Two other concrete purposes are also to be attributed to the announcement of the extraordinary Synod, which can be summarized as follows: an examination of the im-

plementation of the Council up to the present and a promotion of it for the future.

The *examination* will consist in the mutual exchange of information on the application of the directives of the Council, the difficulties and the tasks still to be accomplished at the level of the universal Church and the local Churches. Each of these corresponds precisely to one of the general purposes of the Synod of Bishops, which is "to obtain immediate and precise information concerning the problems and situations affecting the internal life of the Church and the course which it must follow in the contemporary world" and "to exchange useful information" (*Aposolica Sollicitudo II*). In the course of the past twenty years voices and complaints have been heard in various parts of the world concerning impatient and inconsistent leaps forward or unwarranted and obstructive resistance, but it has not always been possible to have a complete and objective image of the post-conciliar situation with regard to its accomplishments or deficient applications and the difficulties arising from new situations.

From the collegial examination of conscience in the face of the patrimony of the Council there will also have to emerge the *promotion* which consists, in the words of the Holy Father, in "fostering the future development and constant application of Vatican II in the life of the Church, especially in the light of new demands". If the aspect of certain realities has changed during these past twenty years, the relation of the Church to these realities must take this change into account. This promotion thus implies an application and organic growth in continuity with and fidelity to the directives of the Council. It will be an aspect of this goal to ascertain which are the fields still open to doctrinal development and pastoral implementation.

Therefore, it will be a Synod on the Second Vatican Council whose purpose can be summarized in the desire to arouse again in the Church the awareness of the vitality and potentials of the Council of our age in view of its more complete realization and promotion in relation to our times.

The entire Church is caught up in the powerful appeal of John Paul II: "It is necessary to make unceasing reference to that source".

It is a question, essentially, of taking up again and bringing to full fruition in the Body of the Church the "reawakened vitality" which Paul VI in his final conciliar homily attributed to the Council itself, foreseeing that this vitality "in the post-conciliar period, with the help of God, will direct its generous and disciplined energies to questions . . . awaiting a fitting response".

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### **HOW IT IS DONE : (5)**

#### **From the Roman Missal : Feast of St. Francis de Sales**

" . . . Ordained priest, he was sent by Bishop Granier of Geneva to work for the conversion of the Calvinists. Francis undertook this task with such zeal that he is said to have brought seventy-two thousand heretics back to the faith . . . "

#### **From the present Office of Readings : Feast of St. Francis de Sales**

"Born near Annecy in Savoy in the year 1567. After his ordination as priest he worked strenuously for the renewal of the faith in his country; and after his election as Bishop of Geneva he showed himself to be a true shepherd towards his clergy and the faithful, being an example in all things, and helping all by his writings and work. He died at Lyons on 28 December, 1622 and was buried at Annecy on 24 January, 1623".

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# Australia and the Indult

## TRIDENTINE MASS HEARD AGAIN

**A**BOUT 400 people—at least twice the number anticipated attended Sydney's first "lawful" Tridentine Latin Mass, held on Saturday at St. Michael's College chapel, Sydney University.

The service was not advertised. Knowledge about it was circulated largely by word of mouth. Devotees of the old Mass contrast this low-key approach with the publicity given in the Catholic media to a jazz Mass, Shalom Mass, and similar celebrations in the modern mould.

It was held in the morning (11 a.m.) which meant worshippers could not use it as a Sunday vigil mass, which they could have, had it been held seven hours later.

The college Chapel of the Resurrection was full to capacity 20 minutes before the service started. The chaplain, Father Kevin Muldoon, poked his head around the door and, suitably impressed, immediately requested a large number of additional seats and benches to try to accommodate the overflow.

Father Muldoon, hardly able to believe his luck, followed this up with a request to worshippers to put their spare coins in the collection plate to help the chapel to remain solvent. They complied generously, some no doubt with feelings of guilt that they were present for reasons not in conformity with the guidelines issued by the Vatican.

There was a note of irony about the location for the service. A tablet in the building states that the chapel was opened for worship on December 4, 1969. By coincidence this was the day the present Novus Ordo (new order) Mass was introduced in Sydney, officially putting paid to the old Tridentine rite.

In a sense the new Mass was inaugurated at that opening service. Another Muldoon, Bishop Thomas William, re-

recently retired, was concelebrant with Bishop Edward Kelly, now of Toowoomba. Cardinal Gilroy, who was to have attended was sick. His private secretary acted as deacon.

At Saturday's revived Tridentine rite, Archbishop Clancy's official secretary, Father Peter Ingham, assisted in the distribution of communion. This was possibly a move to show the stamp of official approval.

The actual celebrant was a French Canadian, Bertrand Pelletier, a White Father now serving in the parish of Erskineville. As a missionary in the Congo he would have been present at experimental liturgies—the "Africanisation" of the Mass complete with tomtoms and tribal chants—which caused a sensation 25 years ago.

The televising of the Congolese *Missa Luba* in Britain led to early demands for the use of a vernacular liturgy in that country.

In a brief address, Father Pelletier said with a hint of humour that he had celebrated Mass in French, English, Congolese and various African languages, and was now celebrating it, once again, in Latin.

He stressed that he was officiating at this particular Mass because Archbishop Clancy had asked him to do so, and that he personally had no qualms whatever about the legitimacy of the new rite.

More strictly than was necessary, the service was conducted totally—including the scripture readings—in Latin. One of these dealt with obedience to the word of God, which those on both sides of the controversy must have found appropriate.

The priest faced the congregation only twice in the service, and then for a few seconds only. Needless to say, there was no kiss of peace, pop hymns or other groovy behaviour. But when it was all over the congregation spontaneously burst into two well-tried "traditional" hymns, which, given the circumstances, had almost revolutionary overtones.

The atmosphere at the service was one of reverence and awe. Women and girls covered their heads in a manner not seen for a decade or more.

Against this it must be stated that those present were in a sense "onlookers" rather than "participants". Though conducted in Latin, much of the rite was inaudible. The priest's "holy mutter", while the faithful engaged in private devotions or attempted to follow the service in their missals, was definitely not in the modern idiom.

It is difficult to state if the large turnout proves the required case for demand. I believe that very few, if any, were there from mere curiosity.

Hard-core traditional Catholics, theoretically barred from the service, were there in abundance. No attempt was made to block them. Father Pelletier wisely contented himself by reading out the terms of the official Vatican directive.—*Sydney Morning Herald* (13/1/85).

# Book Reviews

## GROUPIES AT WORK

• **Deceive The Elect** by John H. DeTar, M.D. and Thomas M. Mannion; Athanasius Press, 780 California Avenue, Reno, Nevada 89509, USA; pp. 176; \$15.00.

Whatever the intention of the founder of the Cursillo Movement — and I have no reason for believing it was anything but good — I have to say after a careful reading of this excellent book that its trend appears to be, in fact, disastrous, divisive and, in one respect, heretical. Results — at least in the United States and, I should think, more generally — appear to be the very opposite of those which the founder of the Movement doubtless intended. Let me try and explain.

Clearly, there is great need, not only in these present difficult days, but generally, for every encouragement to be given to lay men and women within the Church to influence their workaday surroundings in the direction demanded by human dignity and on a basis of total faithfulness to Catholic doctrinal and moral teaching. Clearly, any effort to do so must be supported by prayer and religious practice. Finally, work in this very important field must be seen in due perspective as ancillary to the primary and essential work of the Church, which is that of bringing to men the graces of the New Life of Grace, which is the condition of their salvation and which was gained for them by Christ's Redemption.

These are the guide-lines. Members of any group working within them can do much to energise in practice the faith of their fellow-Catholics and uplift thereby the moral standards of the society that surrounds their working-lives. Clear teaching and instruction for the members of any group within a context of absolute loyalty to the Holy Father and the Church is essential, obviously, to the prosecution of this end. Let a group be caused to deviate from these guide-lines by those responsible for its initial structuring and later progress and the result will be, not gain for the Church, but division and disaster; its further

destabilization, certain to be applauded by those who wish to build a New (post-conciliar) Church on what they think of as the remains of the pre-conciliar Old. In consequence they regard this group-destabilization as an essential preliminary to the construction of the New Alternative (man-made and man-centered) Faith, which is their heart's desire.

Rightly, Dr. John H. DeTar, the main Author of this book, who is a most able Catholic medical doctor and close student of the contemporary craze for group-conditioning and therapy, sees in the psychological and group-conditioning of Cursillo initiates a practice that drains them of self-reliance and true dependence, under God, on themselves. This is replaced with emotional dependence on the group, which looms larger and larger in their eyes and for many group members, replaces Church and Pope as the source of their moral and doctrinal authority. That source is man-made; its personalized Christology exaggerated to the point where every man—including the individual Cursillista—is seen as Christ; not as a brother in Christ, not as someone to be loved on account of Christ; but as *Christ Himself*. This is heresy which, as G. K. Chesterton has reminded us so well, usually takes the form of a wild exaggeration of the truth. And out of this *supernatural* (as we may call it) exaggeration, there comes a descent into naturalism, the basis of a man-made and man-centered Church.

In illustration, take these reported words of a participant in a National Cursillo Conference, spoken in public as follows :

“We of today have an almost opposite view of Christianity than we had in our childhood. Then we had a schizoid approach to the Eucharist. Now, we see Christ in people rather than in the tabernacle; if you want to receive Holy Communion, meet people. You may have to spell Holy Communion with a small ‘h’ and small ‘c’.”

These heretical words were spoken on the basis of no Church Teaching, but, no doubt, on that of the speaker’s Cursillo Group, composed of his fellow Cursillistas, welded together during a three-day experiential course, which

subjected them to psychological control and conditioned emotionalism to the point where the Group's emotionally expressed and subjective feelings took over, within an aura of "love" overall, to replace the law of God and His Church as each Group Member's personal criterion of truth.

The — doubtless, subconscious — arrogance here is appalling; the loss of any real sense of dependence on God just about complete. The descent, through grossly exaggerated supernaturalism, into naturalism and a man-made and man-centered Church well on the way. The attack here—seen as such or not by the individual Cursillista—is not through denial of the divinity of Christ, but through the heretical divinization of man. In illustration, please consider these words of a distinguished priest-commentator in reference to the Cursillista claim that every man is Christ, not vicariously, so to say, but really and truly. Would those captured by the Movement not conclude — often, once again subconsciously, on a basis of feeling and motion and not in logical fashion — to the following propositions, which are set out in logical fashion I quote the priest-commentator, quoted by Dr. DeTar in his book follows :

"If I am Jesus Christ, therefore I am God.  
If I am God, therefore I cannot sin.  
If I cannot sin, therefore is is not  
possible to commit a sin : if it is not  
possible to commit a sin, therefore there  
is no murder, no fornication, no over-petting,  
no disobedience, no rape, no hate.  
If there is no sin, therefore there is  
no hell, etc., etc."

What, under such circumstances, if left of the Catholic Church and its doctrine and authority? The answer can only be, nothing at all. The attack is insidious. It is by no means confined to the Cursillo Movement, which may well have been founded with good and sincere intentions, but which appears, with some exceptions, to have run amok. Varied contemporary forms of Group Dynamics, Sensitivity Training and the rest are heading for Naturalism as the basis of a new man-made and man-centered

"Church", peopled and directed by permissive easy-riders. In my Editorial this month I have criticized with, I think, justifiable severity, a programme called "Renew", introduced into New Zealand this year by the Bishops of the country.

I can see clearly now, as I did not see clearly before the genesis of that accentuation on "group" and "community", which has been going on in the Catholic Church now for so long a time, with the consequent loss of confidence in themselves and their Church on the part of so many Catholics. What we are faced with now as the major crisis of our time is neither the threat of nuclear war nor third world famine; nor what I have called elsewhere technological totalitarianism. The major threat is in the shape of none of these, most serious though they are. The major threat is that of the erosion of the Catholic Faith from within the Catholic Church itself. Dr. DeTar's excellent book is yet one more of an increasing number of publications, thank God, that should serve to put most of us firmly on our guard. It is recommended to readers very warmly indeed

Paul Crane, S.J.

## WEAK STUFF

**Eternal Life ?** By Hans Küng; Collins, London, 1984; 320 pp. N.Z. price (N.Z.)\$24.95.

In this book, published in German in 1982, we have the text of lectures given over the space of nine days at Tübingen in 1981. It differs from Küng's earlier books, for although the lectures have been thoroughly revised, the lecture-style has been maintained.

In his discussion of the future life, Küng ranges widely from the religious beliefs of Neanderthal Man to the recent theories of Kathleen Kubler-Ross, and devotes 15 pages to difficulties regarding the resurrection of Jesus.

The book contains the usual goodly measure of empty rhetoric, but here and there it does make a valid point. For instance, it points out that the evidence adduced by Kubler-Ross does not establish the existence of life after death, since the experiences of the approach of death, such

as she has recorded, are not the same as the experience of life after death.

The principal weakness of the book lies in Küng's refusal to admit that the human soul is immortal. The root of this refusal is his strange notion that it is a waste of time to bother with any philosophical system earlier than that of Descartes (d. 1650), "the father of modern philosophy." Küng says, quite rightly, that if we accept Descartes' theory of knowledge, as most modern philosophers do, we cannot by rational argument establish the existence of God or the existence of a future life. If anyone does hold these beliefs, it can only be an expression of trust. Indeed, as Kung points out, this is the case also for our conviction that a visible universe exists.

He speaks in glowing terms of the "impressive consistency" of Ludwig Feuerbach, who "comprehensively substantiated" that there is no future life, and goes on to declare that Feuerbach's position is irrefutable, so that if we reject it, this is merely a matter of decision, not the expression of a conviction that is based on rational argument.

Has man a soul? and if so, is it immortal? These are philosophical questions, but Küng refuses to regard them as such. As he puts it, "the time for metaphysics is past". So he appeals to behavioural science, which "has long ago abandoned the description of man as constructed from two quite different materials." Ignoring the witness of the Book of Wisdom and appealing to psychology, which has no competence in this field, he declares that "the idea of a soul apart from the body is contrary to Scripture and modern psychology". Committed to this view, he cannot give a coherent account of the future life and is reduced to vague assertions, such as that "a man dies as a whole but not to total destruction. He dies in God." What, we ask, can this mean? The body of a dead man obviously disintegrates, and, in his view, there is no such thing as a soul that survives death. Is he arguing for a pantheistic absorption of man into God? Or what? He pleads (pp. 277-290) for belief in a future life, but he is asking the reader to accept a contradiction — to believe in something that, on his principles, cannot be.

Similarly, since he holds that the soul cannot exist apart from the body, he cannot give a coherent account of the resurrection of Christ. Nowhere does he say that the body of Christ was restored to life, but contends himself with such statements as that "Christ now lives in God", "he lives on, completely justified by God," "he is made manifest as God's true revealer," "he lives again through God as a challenge to faith," etc., etc. This resurrection, he tells us, is "not dependent on an empty tomb". So the body of Christ could still be buried somewhere; and his human soul cannot exist apart from a body. So his account of the resurrection of Christ is no better than a lot of high-sounding slogans.

The book has plenty of other weaknesses. For example he questions the eternity of hell, and rejects the Catholic doctrine of purgatory. But enough has been said to show that not much is left of eternal life when Küng has finished with it, and if there were any lingering doubts about the rightness of his disqualification as a Catholic theologian in 1979, this book will serve to remove them.

*G. H. Duggan, S.M.*

Please direct any queries you may have with regard to the Tridentine Mass under the New Indult to :

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Meanwhile, I think that those that think along these lines are wrong, they should have seen the present aberrations as symptoms of what is emerging, in fact, as a systematic alternative to the Catholic Faith and life. What confronts the Church today is a new body of belief and moral practice, propagated from within the Church by those who call themselves Catholic, in fact, a New Religion, a New Faith, not in God primarily, but in Man. Which is not to say that the 'old Faith' discarded Man, on the contrary, it cared for him, whilst seeing him, primarily, correctly in his relationship to God, in consequence making it Her permanent and enduring effort to see that he kept right with God, and that Man's life should be an acknowledgement of his total dependence on his Creator.

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